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CONEY ISLAND

AND

THE JEWS.

*A History of the Development and Success
of this Famous Seaside Resort,*

TOGETHER WITH

A FULL ACCOUNT OF THE RECENT
JEWISH CONTROVERSY.



NEW YORK :

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CONEY ISLAND AND THE JEWS.

PART I.

THE HISTORY OF CONEY ISLAND.

EVEN in America, comparatively new America, everything has a history—and so there is such a record as the history of Coney Island. It is not a very exciting record, it is true; still it has its romance and its stirring episodes, precisely as has the lowliest place and the humblest man on earth, did we but know exactly where to seek the episodes, and discover the romance.

The Ancient History of Coney Island.

Two hundred and seventy years ago a party of savages, clothed in the skins of the fox, the elk, and the bear, and armed with bows and arrows, were tramping along a desolate coast. Suddenly, as they looked seaward, they saw a boat, a stronger vessel than their own frail canoes, nearing the shore. The boat was propelled by oars in the hands of white men, and soon gained the surf-washed strand. The white men landed, and amazed the natives greatly; their appearance, dress, and manners were so vastly different from their own. The poor, untutored savages at first were disposed to prostrate themselves, and worship the strangers as strange gods. But the new-comers were only human after all—very human, and very Dutch—mere Dutch sailors, belonging to the crew of the ship “Halve Maene,” which was lying off the coast. This ship was commanded by the famous seaman,

Hendrick Hudson, and these Dutch sailors were the first white men, at least the first Europeans, who ever set foot upon Coney Island. So to Hendrick Hudson belongs the honor of being the discoverer of Manhattan Beach.

The place was comparatively barren, yet there were some fruit-trees inland, and an abundance of grape-vines; while the smooth beach itself elicited words of admiration from the appreciative sailors. They had been storm-tossed for months, when, on the 3d of September, 1609, the eagle eye of Hudson sighted "three great rivers," as he called them; one of them the Hudson, the other Rockaway Inlet, and the third Raritan Bay. The "Halve Maene" hove to, and the men who were sent, in a boat, ashore, reported so favorably to their captain that Hudson remained off the coast for several days, during which period a constant intercourse was maintained between the Dutchmen and the Indians. This intercourse was of a friendly and mutually profitable character, for a while; and the white men bartered knives and beads and rum for fruit and tobacco, gaining no little profit by their "trades." But at last war broke out between the sailors and the savages; a seaman by the name of Coleman was killed by an arrow, and three others of the crew were seriously wounded. Peace was subsequently restored, but not confidence, and Hudson sought a new anchorage in what is now Gravesend Bay.

Coney Island, in this early time, differed greatly from the Coney Island of to-day. It was more hilly than at present, and the water-line extended much further seaward. It was grassy, too, along the shore, and there were groves of cedars, which have long since disappeared. It was populated—almost infested, too—with a species of little rabbit or coney—from which animal it has derived its name.

Directly opposite Coney Island, on the mainland, is the quaint old town of Gravesend, which likewise has its history.

It was settled in 1635 by Englishmen and Quakers. The English were of low origin, mostly—but among the Quakers was an Englishwoman of high rank and higher character—Lady Deborah Moody—who had left her country for conscience' sake, and had sought freedom of opinion in a new world. But as Horace remarked, thousands of years ago, we change the sky but not the mind. Human nature, alas, remains about the same, and there were bigots in America two hundred years ago, just as there

were bigots in Rome under Nero, and in Spain under Torquemada, and just as there is intolerance in our own day.

Intolerance on Coney Island two hundred years ago.

Lady Moody was prosecuted for her religious opinions by the authorities of the neighboring settlement of New Amsterdam, and the few inhabitants of Coney Island at that time took part in the hue and cry, and demanded that the lady should be publicly tried, not for any vice or immorality, for it was confessed her life was charitable and spotless, but because she had, or was said to have, her doubts about the divine ordinance of infant baptism. She was publicly arraigned, and tried—but pleaded her cause so eloquently that she was not only permitted to entertain her own opinions in peace thereafter, but succeeded in obtaining the freedom of several others who had been “arraigned” with her, on a similar charge.

Gravesend and Coney Island originally belonged by right of “discovery” or “squatter sovereignty” to the Dutch—and for a number of years there was constant dissension between the Dutchmen and the English, who formed a large portion of the colonists. In 1655 these English openly disavowed the Dutch; and in 1660 about a hundred Englishmen rode into town one day, effected a *coup d'état*, and transferred Gravesend from Holland to Great Britain.

During the War of Independence *the* great event in the history of Coney Island happened.

Capturing a Corvette off Coney Island.

An English corvette of twenty guns, bound for Halifax, anchored late one night directly opposite what is now West Brighton Beach. She was a fine-looking vessel, and her captain considered her “the neatest craft afloat.” So did an old American sailor called Hayer, or Huyler, who regarded her as far too fine to be allowed to remain in the hands of an enemy—so he determined to destroy her.

Assisted by some twenty “chums” and sterling patriots, he approached the corvette in the darkness, and caught a glimpse of the officers of the vessel playing cards in the cabin. So unsus-

pecting of danger were the Britishers that they failed to set a watch—consequently they were soon surprised and overpowered. The officers and men were secured in the boats, and then the corvette was fired, with all its treasure, of over forty thousand dollars.

Gravesend Bay was the scene of General Howe's landing previous to the Battle of Long Island, and near Gravesend is the town of New Utrecht, an old Dutch town, which also has its history, which we cannot repeat here.

After the Revolution Coney Island became alike loyal and dismal, and was abandoned to "clammers," wreckers and fishermen, visited occasionally by a few sportsmen, and, in the summer, by some city families, who were too poor to go anywhere else.

Newport, Long Branch, Cape May, Atlantic City, Nahant, Naragansett Pier, Rockaway—all these sea-side resorts grew famous; but no one had a thought for Coney Island.

Coney Island as it was till recently.

Finally, its natural advantages as a watering place began to assert themselves, though feebly. Here and there some small capitalists started a "Pavilion" or a "Restaurant," such as they were. Every now and then a few bath-houses—of the most primitive sort—would be erected. Horse-car lines from Brooklyn communicated with the place; and steamboats commenced to land at the old wharf at the west end—or Norton's Dock. Even a railway from Greenwood was undertaken—and ex-Mayor Gunther's road took its few hundreds every week to Tivoli, or elsewhere. But there was no "rush" to Coney Island then. How on earth could there have been? What was there to rush to Coney Island for? And how could they have rushed there, had they wanted to? The horse-cars consumed over two hours in making the journey; the steamboats were small, slow and plebeian; the railway trains went only once an hour. It was indeed "a bore" to go to Coney Island then.

And oftentimes it was a danger.

An Excursion to Coney Island in 1870.

A man who took a trip to Coney Island did it at his peril—as for a woman, she had better far not take the trip at all.

The sail down the bay, of course, was charming, but the steamboat itself on which you sailed was a mere shell, liable to capsizes or explode, very small, and very dirty. When you landed you saw merely an old dock—sand heaps—shells—and a barn of an inn, with a cheerless-looking dining-room, and a vilely-smelling “bar.”

The air was cool and bracing, but you were forced to stand up to enjoy it, unless you were willing to deposit your person in some rickety chair, hard as a miser’s heart or a politician’s conscience.

The view was delightful, but you were half blinded by the sand, and if you wished to bathe, you had to take your chances of losing all your valuables, if not your clothes. The bath-houses were the merest shanties, not even filling the demands of decency; and the bathing suits—pshaw—let us not allude to them, much less wear them.

If you strolled along the beach you would meet the three-card-monte men, of course. Even if you were too wary for these swindlers yourself, you would be compelled to see your fellow-men imposed upon and cheated, without raising protest or suggesting protection. For if you came between the gamblers and their prey you would be beaten to a jelly, if not killed outright.

And when you returned to the city, disgusted with your excursion, you would find that your troubles were only about commencing. The return trip of the steamboat from Coney Island was generally the occasion when the rough and the blackleg found their opportunity. Women would be insulted, children would be frightened, men would swear, and use foul language, and ultimately would fight like demons, defying the feeble attempts of the officers of the boats to preserve quiet, keeping a constant reign of terror, which rendered you grateful if you landed at the New York dock without a broken head.

Such is no exaggerated picture of the trip to Coney Island in 1870. Does it not require some exercise of memory or imagination to recall such a scene as this in contrast to the peaceful and perfect pleasures of a trip to Coney Island in 1879?

Coney Island Then and Now.

In sooth, the history of improvement in all its pages of wonder-

ful achievement presents no parallel to the rapid, the almost miraculously recent development of Coney Island. Unlike Rome, it seems to have been built up in a day; like the mining cities of the Far West, it appears to have sprung up in a night.

Yet its progress has been as substantial as its rise has been rapid. It has been erected "in no time," as the phrase runs, yet it bids fair to last for all time to come.

Five years ago, Coney Island was a sand waste, seldom visited save by those whose visits were the worst of visitations.

Five years ago, Coney Island contained but two hotels, of the meanest description, and the most limited capacity. These inns, for they were nothing more, could accommodate not over thirty people each per night, and their cuisine was of the most primitive, not to say barbarous, character.

Five years ago, Coney Island held eleven "Pavilions"—so called, eight of them mere huts or shells. In all, when tested to their utmost, these pavilions could not feed two thousand mouths.

Five years ago, Coney Island could count not over two hundred bath-houses, and of these, two-thirds were mere huts of pine boards.

Five years ago, there was no music on the beach at Coney Island, save that furnished by the negro minstrel or the organ-grinder.

Five years ago, no "ladies" ever remained on Coney Island over night.

Five years ago, there was only one drive from Brooklyn to Coney Island, and that was by an unmacadamised road, wretchedly kept, with two toll-gates, where the traveller was fleeced by law.

Five years ago, the eastern end of Coney Island was surrendered to the clam and to the crab.

Now, Coney Island and its divisions of Manhattan and Brighton Beaches can be reached by eight steam railways, nine lines of steamboats, and one line of street cars.

Now, 150,000 people can be safely and speedily transported to and from Coney Island and the metropolis daily.

Now, there are three beautiful drives bisecting Coney Island, laid out and graded admirably. One of these drives, that from Prospect Park to the sea, is the duplicate, almost the rival, of the Champs Elysees; level, smooth, fifty yards in width, five miles in length, the most magnificent of roads.

Now, there are over fifty Pavilions, the majority of them elegant structures, and capable of accommodating, with comfort, twenty thousand people at one time.

Now, there are twenty-one hotels at Coney Island, six of them equal to the average seaside hotel, and two of them among the largest hotel structures in the world. At any of these establishments the same delicacies can be obtained as at a corresponding New York hotel or restaurant.

Now, over two thousand ladies and gentleman can be comfortably lodged at Coney Island, day or night, and many of our best families have "taken rooms" for the summer at Manhattan or at Brighton Beach.

Now, there are over four thousand bath-houses, most of them well and securely built, on Coney Island, and the bathing arrangements for the multitude are excellent.

Now, there is music on the beach at Coney Island—music furnished by some of the finest bands, under the most famous leaders, in the world; while several of our most accomplished artistes do not hesitate to charm the fashionable crowd with their sweetest notes.

Now, there is every possible species of side show and miscellaneous attraction at Coney Island—balloons—open-air performance—everything that can attract.

Now, the delighted world at Coney Island enjoys the novel glories of the electric light.

Now, there is a mammoth iron pier, almost the peer of Brighton, at Coney Island.

Now, the world and his wife, his sisters, his cousins and his aunts, go regularly to Coney Island.

Marvelous indeed has been the change. And if you ask us what has wrought it, the reply is simple, yet sufficient.

Coney Island has been re-discovered—discovered for the second time.

The Second Discovery of Coney Island.

Discovered by men of brains and capital, discovered by men who have been able at once and effectually to develop the full resources of the place they have discovered.

These two new discoverers were Americans—practical New Yorkers, and business men—Austin Corbin, and Andrew R. Culver.

To these two men, more than to any and all others, the Coney Island of to-day owes what it is. Each had his separate share in the work of discovery and development. Austin Corbin discovered Manhattan Beach, and Andrew R. Culver developed West Brighton Beach.

The discovery of Manhattan Beach was after this wise. Mr. Corbin had an invalid child whose physical ailments caused the liveliest anxiety in the breast of the devoted parent. Medical aid was of course consulted and the physician recommended, as usual, sea-air.

Now, Mr. Corbin did not wish to be separated from his family, so, as his business required his daily presence in the city, he determined to locate himself on that terra incognita, Coney Island.

There were no accommodations worthy of the name—but such as they were Mr. Corbin made the most of them—engaging the best rooms at the only “family hotel” at the place, and bringing down with him his carriages and horses.

Spite of the poor rooms, and poorer fare, the banker's child rapidly recovered, and the banker became impressed with the fact that Coney Island possessed all the requisites of a watering place—needing, to be appreciated and patronized, only *to be known*.

Investigating the matter more closely Mr. Corbin discovered that in some respects the eastern end of Coney Island possessed decided advantages over the west end—a finer beach, for example, a beach washed on both sides by the sea—a beach which afforded still water as well as surf-bathing—in addition to a chance at the delightful sports of boating and fishing.

Experimenting still more carefully, Mr. Corbin made the great discovery that what is called “the undertow,” that dangerous, out-to-sea current which forms the *bete noir* of most sea-side resorts, is absent at the eastern end of Coney Island.

The reason is plain. The ocean currents and the currents through the Narrows meet here, and by their mutual opposition bring the water, as it were, to a comparative stand-still.

With such advantages, such air, such a beach, such facilities and such safety, it required only ordinary shrewdness and extraordinary enterprise to develop the eastern end of Coney Island into a first-class watering place.

Mr. Corbin was the man for the situation. Whatever mistakes may be laid at his door, he is at least to be credited with business

tact and business pluck; and will pass into local history as the Watts, the Fulton, the Morse of Coney Island.

He communicated his discoveries and plans to a few friends and fellow-capitalists; the New York and Manhattan Beach Company was incorporated; the necessary land was leased or bought, and Manhattan Beach was the result.

New lines of travel were inaugurated. A monster hotel was erected. Attractions of all kinds were added. Money was expended alike liberally and judiciously. And at last New York woke one morning and went to Coney Island, and has been going there ever since.

What Mr. Corbin has been to Manhattan Beach, Mr. Andrew R. Culver, now President of the Prospect Park and Coney Island R. R., has been to West Brighton. This gentleman conceived the idea that a wide-gauge, double-track railway to Coney Island would pay; and, spite of jeers, he, almost unaided, built and equipped the road which now connects Twentieth Street, Brooklyn, with West Brighton Beach.

The railroad paid in traffic from the start. Mr. Culver then erected a pavilion, and hired a band of music. The pavilion and the music have since proved permanent institutions. New hotels have been erected, and West Brighton Beach to-day is a success.

Having thus traced the history of Coney Island, let us proceed to describe it.

Coney Island in Detail.

Coney Island extends from east to west, and is five miles in length, at an average width of not over half a mile. It is about eleven miles directly south of the city of New York. Its western end forms Gravesend Bay. The eastern end has more than two miles sea front, and is styled Manhattan Beach.

It is divided into four parts, or subdivisions, each part having its own name and place in popular estimation.

These four parts are known as Norton's, or Coney Island, West Brighton Beach, Brighton Beach and Manhattan Beach.

Starting from the west end, or Norton's Dock, the original Coney Island, following the line of coast, you come across the Point Comfort House, Half-way House, the Windsor, the Bay View, the Occidental, the West End, O'Connor's, and the Tivoli

Pavilion, which last is at the terminus of the Brooklyn, Bath, and Coney Island Railroad.

Near this is the depot of the Sea Beach R. R.; and clustered around here are Cable's famous hotel, Bauer's, the West Brighton Pavilion, Feltman's, the West Brighton Hotel, Vanderveers, the Grand Union and Thompson Hotel. In this group of buildings is also contained the Observatory, the Sea-Side Aquarium and the Novelty Theater, while the Oceanic Hotel and Van Sieten's lay back somewhat—near the line of the Prospect Park & Coney Island R. R., which connects this part of the beach with the old West End.

Near the West Brighton Hotel, in the center of Coney Island Beach, extends seaward the great Iron Pier—a landmark of the coast.

Going eastward from the Pier, you reach that capital combination of Plaza and Boulevard, known as the Concourse, cut by the Ocean Parkway, which is crossed by the Brooklyn and Coney Island horse-cars, to Fulton Ferry.

Beyond lie the Grand Central, Bader's, Engeman's and some smaller houses, also the Ocean House. There is the small dock known as Engeman's Pier; and eastward of these are the two great structures of Coney Island, the Brighton Beach and the Manhattan Beach Hotels, reached by the Brooklyn, Flatbush and Coney Island Railroad, and the Manhattan Beach Railway.

Having thus taken, as it were, a coast survey of Coney Island, let us now visit and describe each of its four great parts—its quartet of popular resorts.

1. The West End—Norton's Dock, or Old Coney Island.

This was the earliest settled portion of the island, but it is the least improved. It was laid out in lots years ago, and some of these lots were sold at fancy prices, but each lot-holder builded as seemed good in his own eyes. The result has been comparative confusion and discomfort. There are no roads worth speaking of, or drives, no hotels of the first class. Still, neglected as it is, it has its charms.

Norton's Dock has much of cozy, old-fashioned comfort in its

look and general atmosphere, and Norton's Hotel is fairly kept by Messrs. Norton, the well-known politician, and Mike Murray, the popular sporting man. Attached to the hotel are 700 bath houses of a primitive description. It is the only portion of the island, save the new Iron Pier, which can be reached direct by boat—and this, in itself, is an advantage.

There are several hotels and pavilions lying between Norton's and West Brighton, some of which have been already mentioned. The complete list embraces the West End, Bath, Point Comfort House, Rosedale Pavilion, Half Way House, Windsor Hotel, the Bay View, the Bath Bay, the Occidental, the West End Pavilion, Tilyou's, a great "family" bathing place, "Sea View," "Tivoli," a "comfortable" place, the Sea-Side House, Feltman's and Leopold's.

Three lines of steamers from New York, and one from Newark, ply to Norton's Dock. The steamers "Rosedale," "Idlewild," "Chrystenah," "Riverdale," and "Sylvan Dell" make trips hourly during week days, and every half hour Sunday, from 24th street, 10th street, Franklin street, and Pier No. 2, N. R. Steamers run also from 33d, 9th, Broome street, and Maiden Lane, E. R. Fare by boat to Norton's Dock, 25 cents to West Brighton, 30 cents. Excursion to Norton's 40 cents—to West Brighton, 50 cents.

The steamer Elm City, of the New Haven line, makes trips to Norton's three times a week. From Norton's the Prospect Park and Coney Island Railroad takes passengers to West Brighton Beach every 20 minutes—fare on the railway, 10 cents, excursion, 15 cents.

2. West Brighton Beach.

This is a far more fascinating spot than Norton's. Among its present attractions are a wide plaza, with fine fountains of drinking water, brought from Brooklyn—a blessed boon in scorching weather.

There is an observatory reaching 300 feet above the sea level—mounted by large elevators formerly used in the Main Hall of the Centennial Exposition. From this observatory a superb view can be obtained of the sea and the city of New York. There is also a

camera obscura, on which all parts of the island can be seen in moving pictures in miniature.

And near by stands the Sea-Side Aquarium, a really scientific institution, in itself well worth a visit.

There is also a Variety Theater, in which performances of some merit are given at a reasonable price.

The hotels at West Brighton Beach are numerous, and some of them elegant.

Cable's is, perhaps, the most widely known. It is a great resort for Brooklynites. It is advertised as "for gentlemen only." There is a fine restaurant, and there are several supper rooms for parties attached.

Bauer's West Brighton Hotel is a new establishment, having about 100 lodging rooms, and an enormous restaurant. It is a German Hotel, the great resort of the Teutonic visitors at Coney Island.

Vanderveer's is a sort of Brooklyn road house.

The Oceanic is a "family" hotel.

The Grand Union is a small hotel—near Vanderveer's.

There are also bands of music at West Brighton Beach, which discourse popular airs, and occasionally melody of a higher order. Music is furnished in front of Cable's Hotel daily from 4.30 o'clock till 6, and in the evening from 7.30 until 10 o'clock, by Downing's Ninth Regiment Band, with Arbuckle as cornet soloist. String and brass bands play in front of Bauer's West Brighton Hotel daily. The Red Hussar (German) band, with the Bent brothers for Cornet Soloists, are employed here for the season.

Among the prime attractions of West Brighton Beach is the Concourse, which lies to the left and east. It is a broad asphalt walk and drive about a mile in length—connecting Brighton and West Brighton Beaches. It is traversed by a line of Park wagons in which the fare is only 5 cents each way. In its center are two cottages for promenaders. The Concourse is an institution *sui generis*—and is maintained at the expense of the city of Brooklyn.

There is a Grand Plaza at West Brighton Beach in front of the depot. This plaza is superb in itself, and is rendered absolutely glorious at night by electric lights of 25,000-candle illuminating power.

There are a number of elegant, also a number of cheap restaurants.

There are many and convenient bath-houses.

Finally, near West Brighton Beach, is the New Iron, or Ocean Pier. This has been erected nearly in front of the West Brighton Hotel. It is 1000 feet in length, and presents, even now, an imposing appearance. It boasts of an elegant restaurant, a beer saloon, two bar-rooms, an oyster house, an ice cream saloon, and 1200 elegant and commodious bath-rooms. The charge for bathing-room is 25 cents for each person. There is no extra charge for the care of valuables. There are a number of life boats near the pier, ready for instant service. Boats can also be hired by bathers. The Promenade Deck of the pier affords a cool and delicious stroll, and the Pier itself forms perhaps the chief of the many attractions of West Brighton Beach.

The transportation facilities to West Brighton Beach are ample. The Prospect Park & Coney Island R. R. runs express trains from 20th street and 9th avenue, Brooklyn, every fifteen minutes from 1 P. M. till 11, and half hourly from 6.30 A. M. till 1 P. M. Horse-cars from Hamilton, South, Wall, Fulton, and Catherine Ferries also connect with West Brighton Beach. On Sunday, the railway trains start every ten minutes. Excursion tickets, 25 cents.

The New York & Sea Beach Road opened July 1st, and runs from Bay Ridge to a point west of the depot of the Prospect Park and Coney Island Road. Fare, excursion tickets, by boat and rail, 50 cents. The Machinery Hall of the Centennial Exhibition serves as a depot and a restaurant.

The Brooklyn, Bath, and Coney Island R. R. send trains hourly from Greenwood from 6.20 A. M. to 9.15 P. M. This line connects at Locust Grove with boats from Newark and New York.

Boats run from West 22d street, Leroy street, and Pier No. 2, N. R., to the Coney Island Pier, half hourly. Single fares 35 cents; excursion tickets 50 cents, including admission to the Pier.

3. Brighton Beach.

Brighton Beach lies between West Brighton and Manhattan Beaches—practically, Brighton Beach is the heart and center of Coney Island.

The chief feature of Brighton Beach is the Brighton Beach Hotel, one of the largest seaside hotels in the country.

This establishment has a frontage on the ocean of 525 feet. It is under the management of Messrs. Breslin and Sweet.

The lower or ground floor is devoted to "transient" custom. Here meals are served à la carte; 2,000 persons can dine at one time. As high as 26,500 persons have been attended to in one day.

The grounds in front are laid out with beautiful greensward.

The upper stories of the hotel are elegantly furnished for permanent guests. There are 168 bed-chambers—300 persons can be accommodated "over night"—gas and water in each room.

There are billiard tables and bowling alleys in the basement, managed by Maurice Daly.

In front of the hotel is a music-stand of peculiar construction, a curiosity of its kind, where Neuendorff's Philharmonic Band of sixty performers furnishes delicious melody.

Engeman's Pavilion supplies the baths at Brighton Beach, which are not equal to those at the Pier. A tax of ten cents extra is imposed for the care of valuables, and there are no separate pavilions for the sexes, and the bathing grounds are not, as they ought to be, inclosed.

But, with the single exception of the bath-houses, every thing about Brighton Beach is first-class, metropolitan and cosmopolitan.

Brighton Beach can be reached by numerous pleasant drives, and two railway routes.

The leading drive is from Brooklyn, via Prospect Park by Ocean Parkway to the Concourse. The distance by this delightful road is about six miles. The stabling accommodation at the hotel is excellent.

Brighton Beach is reached by the Brooklyn, Flatbush and Coney Island Railroad. This railway has two branches.

One branch extends from Prospect Park, Brooklyn, at Flatbush avenue, and by horse cars to the ferries, which may be reached from the hotel in about fifty-five minutes.

The other branch embraces the Long Island R.R. to East New York, thence to Greenpoint, and by the East River Ferry to Thirtieth street, N. Y.,—the running time being about one hour.

Trains leave James Slip from 8.30 A. M. to 8 P. M., hourly and half-hourly; run from Flatbush avenue from 6.30 A. M. to 11 P. M., hourly and half-hourly; run from Bedford Station from 10.17 A. M. to 11.04 P. M., every half hour.

Fare. —Single ticket, Flatbush avenue	25 cents.
Excursion ticket, Flatbush avenue	45 “
Single ticket, Bedford avenue	20 “
Excursion ticket, Bedford avenue	40 “
Single ticket, Hunter's Point	30 “
Excursion ticket, Hunter's Point	50 “

The Last Train leaves for Hunter's Point at 11.10 o'clock P. M.; for Bedford Station at 10.33 P. M.; and for Flatbush avenue at 11 P. M.

4. Manhattan Beach.

This is perhaps the principal, as it is the most popular, division of Coney Island. It embraces the extreme East End, includes over 500 acres, and possesses a sea front of over two and a half miles.

The Manhattan Beach Hotel is the largest sea-side structure in the world. It has a frontage of 669 feet, within less than one hundred and fifty yards of old ocean. It is partly three and partly four stories in height, and possesses decided claims to architectural beauty.

Four thousand people can dine at once in the various dining-rooms—thirty-two thousand people have been fed and waited on within twenty hours. There are 1,100 servants and attaches at this monster hostelry. It is almost as large as the Palace Hotel, San Francisco, yet its cuisine is equal to that of the Clarendon Hotel, Saratoga. It is abundant in piazzas, and is in every sense of the term a watering place hotel. Though intended chiefly for transient custom, it has 258 rooms handsomely furnished, for permanent guests. Thus, in the midst of the whirl of the crowd, there can be, if desired, the utmost seclusion.

In addition to the dining rooms in the hotel proper there is a Grand Pavilion near the hotel, the largest and the finest pavilion on the island. This will accommodate 1,500 people at dinner, and one-half of this space has been reserved for families and parties, who may bring their luncheon with them. Tables, seats and waiters are here supplied free of charge. This unusual privilege has been largely availed of, especially by German and by Hebrew families.

At this Grand Pavilion are served fish-dinners, which have become famous.

The bathing-houses at Manhattan Beach cost \$125,000, and are the largest and finest in the world. There are 2,700 separate bath-rooms; over 3,000 persons can bathe at one time. The attendance is perfect. There are no waits, delays or mistakes. The fee is 25 cents. There are no extras. The system of securing the valuables of the bather is the best in use, the bather's personal signature being necessary for the delivery of the goods. The bathing-suits are of the finest quality, and are kept scrupulously clean. There is a vast steam laundry attached. There are 800 bath-rooms for ladies, entirely separate from those devoted to the men. There are 150 tubs for baths for invalids. There are special bath policemen and special life surf-boats. Two hundred and twenty thousand people bathed last year without a single accident. Can more be said? except that by the electric light they can bathe by night at Manhattan Beach as safely as by day.

In the vast amphitheater, near the Bath Pavilion, Gilmore's band plays daily from 1 P. M. to 2.30, from 3.30 till 4.30, and from 5 P. M. to 6.15. Admission to this amphitheater at concert time is 10 cents; bathers are admitted free. Open-air concerts are given each afternoon and evening, with Levy as cornetist.

Among the attractions of Manhattan Beach is the Captive Balloon, capable of carrying 15 people, and of rising in the air 1,000 feet. The view afforded by a balloon ascension is said to be more than worth the five dollars charged for the privilege. The balloon is under the charge of Prof. S. R. King.

At the east end of Manhattan Beach there is a Fishing Pavilion, where a Rhode Island clambake is served daily at 5 o'clock P. M. Row boats, sailing vessels and fishing yachts can here be hired at reasonable figures, and at a moment's notice. This Fishing Pavilion is connected with the hotel by the Marine Railway, which runs along the surf, fare, five cents.

Such is far-famed Manhattan Beach, which, unlike most places, is fully worthy of its fame. Its transportation facilities are on a par with its other advantages—they are admirable and ample—two lines of double track railway, with open cars for summer travel. The Bay Ridge division connects by the boats Twilight and Thomas Collyer, from West Twenty-second street, Leroy street, and Pier 8, making trips hourly after 9.10 o'clock A. M. until 8.25 P. M. and returning until 10.25 P. M.; also during same

hours by steamer D. R. Martin from foot of Whitehall street, near South Ferry. The time is forty-two minutes from Greenpoint to Manhattan Beach. Fare, 35 cents; excursion tickets 50 cents. The boats at Twenty-second street, North river, are reached by the cross-town cars through Twenty-third street, the Bleecker street, and the Tenth avenue lines, and at Pier 8 by the New York and Metropolitan Elevated railroads. The Greenpoint division runs from a point near Twenty-third street, New York, direct to the Beach, in fifty minutes. A special ferry is maintained by the company from Twenty-third street, East river, to Greenpoint, boats connecting with each going and coming train. Trains run every hour (and even more frequently during the middle of the day), from 8.45 A. M. until 8.45 P. M., and return as late as 10.35 P. M. each day. Fare, 35 cents; excursion tickets 45 cents, which includes ferriage and fare on the Elevated railways from South Ferry northward.

Surely watering place enterprise has reached its climax on Coney Island.



PART II.

THE JEW CONTROVERSY.

There is a paper published in the city of New York, and called the *New York Herald*. There is a young man connected with the *New York Herald* called Stanley McKenna—a journalist with theatrical proclivities, having been connected with the 5th avenue theater, under Dan Harkins as business manager; he is also the adapter of a German comedy called “Oddities,” or “Whims.”

On Monday, July 21st, Mr. Stanley McKenna called upon Mr. Austin Corbin, the President of the Manhattan Beach Company, at his office, and was closeted with him and his brother for half an hour.

In the next morning's *Herald*, Tuesday, July 22d, appeared the following account of an interview with Mr. Corbin, from the pen of Mr. Stanley McKenna.

Reviving a Prejudice.

JEWISH PATRONAGE NOT WELCOMED AT MANHATTAN BEACH.—MR. CORBIN'S DENUNCIATION.—THE DISTINCTIONS OF A PAST SARATOGA SEASON RE-MADE.

The war against the Jews, which was carried on at Saratoga two years ago, is apparently to be revived at Coney Island. This time it is in a quarter where the Jewish residents of New York city are particularly aimed at. Several days ago a rumor was circulated to the effect that Austin Corbin, the President of the Manhattan Beach Company, had taken an open stand against admitting Jews to the beach or hotel. This report was on Sunday strengthened by a statement from Mr. P. S. Gilmore, the leader of the Manhattan Beach band, who said that Mr. Corbin told him he was going to oppose the Jews, and that he would rather "sink" the two millions invested in the railway and hotel than have a single Israelite take advantage of its attractions. A representative of the *Herald* called upon Mr. Corbin at his banking establishment in the new Trinity building, No. 115 Broadway, yesterday, to ascertain what foundation there was for these most extraordinary rumors. Mr. Corbin at first exhibited some timidity about talking on the subject, but finally invited the reporter into his private office, where he was joined by his brother and partner, Daniel C. Corbin.

"You see," he began, "I don't want to speak too strongly, as it might be mistaken for something entirely different from its intended sense. Personally I am opposed to Jews. They are a pretentious class, who expect three times as much for their money as other people. They give us more trouble on our road and in our hotel than we can stand. Another thing is, that they are driving away the class of people who are beginning to make Coney Island the most fashionable and magnificent watering place in the world."

"Of course, this must affect business?"

"Why, they are hurting us in every way, and we do not want them. We cannot bring the highest social element to Manhattan Beach if the Jews persist in coming. They won't associate with Jews, and that's all there is about it."

"Do you intend to make an open stand against them?"

"Yes, I do. They are contemptible as a class, and I never

knew but one 'white' Jew in my life. The rest I found were not safe people to deal with in business. Now, I feel pretty warm over this matter, and I will write a statement which you can publish."

Mr. Corbin sat down at his desk and wrote a few sentences on a slip of paper, as follows:—

"We do not like the Jews as a class. There are some well behaved people among them, but as a rule they make themselves offensive to the kind of people who principally patronize our road and hotel, and I am satisfied we should be better off without than with their custom."

"There," said he, handing the statement to the reporter, "that is my opinion, and I am prepared to follow up the matter. It is a question that has to be handled without gloves. It stands this way:—We must have a good place for society to patronize. I say that we cannot do so and have Jews. They are a detestable and vulgar people. What do you say, eh, Dan?"

This last sentence was addressed to his brother, Mr. Daniel Corbin, who had taken an active part in the conversation. "Dan" said, with great emphasis, "Vulgar? I can only find one term for them, and that is nasty. It describes the Jews perfectly."

Mr. Austin Corbin then spoke warmly of the loss sustained by the Manhattan Beach Company in consequence of Israelitish patronage.

"Do you mean, Mr. Corbin, that the presence of Jews attracts the element of ruffianism?" asked the reporter.

"Not always. But the thing is this. The Jews drive off the people whose places are filled by a less particular class. The latter are not rich enough to have any preference in the matter. Even they, in my opinion, bear with them only because they can't help it. It is not the Jew's religion I object to; it is the offensiveness which they possess as a sect or nationality. I would not oppose any man because of his creed."

"Will the other members of the Manhattan Beach Company support you in your position?"

"I expect them to. They know just as much about it as I do, and no reasonable man can deny that the Jews will creep in a place just as it is about to become a grand success and spoil everything. They are not wanted at the Beach, and that settles it."

"Have you spoken to any other members about it?"

“No; but I guess they know my opinions.”

Mr. Corbin rose from the chair he had been sitting in and paced the floor. “I’ll tell you,” said he, running his fingers through his hair, “if I had had my way and there was no one to consult in the matter but myself, I would have stopped the Jews from coming long ago. You just publish my statement. It covers the whole ground, and I mean every word of it.”

Mr. Corbin concluded the conversation by telling the reporter to be sure and not give the impression that he was warring against the Jewish religion, but he stigmatized the Jews as having no place in first-class society.

The publication of this article created a great local excitement, not only among the Jews, but throughout the community.

Mr. Corbin subsequently denied the correctness of the *Herald* report, but the *Herald* has vehemently insisted upon its absolute accuracy.

The Hebrews of New York were indignant. The middle and lower classes of Jews considered themselves more directly aimed at. Violent expressions were freely indulged in, and a public “indignation meeting” was talked of—but only talked of.

The question of religious and race prejudice and intolerance being also regarded as involved in the matter, the subject was elaborately and excitedly discussed pro and con in general circles, entirely outside of the Hebrew lines.

The *Herald*, naturally enough, for its own newspaper purposes, made the most of its own sensation, and ere the end of the week all classes and sections of the city and community were exercised upon the theme of “The Jews and Coney Island.”

In the following resumé an attempt is made to reflect public opinion on this subject, as expressed through the medium of the press and the pulpit—the two most powerful agencies of modern times.

What Influential Hebrews Say.

[From the *Herald*, July 23d.]

Mr. Emanuel B. Hart, in his quiet, dignified way, said: “History is the best answer in such a case as this. Mr. Corbin cannot change it. The genius of the race has been sufficiently established, and the impress of its intelligence, industry and worth is boldly

marked in our own age. There are some among the Jews who probably have not attained the ease and composure of manner that is regarded as the outward distinction of cultured life, but we might be patient with them. They are mostly foreigners who come here, grow prosperous, and foolishly, sometimes, make an undue display of the fruit of their labors, but that will regulate itself by and by, and there is no need to insult them or wound their feelings. I am an American. I was born in New York, I may say; several positions of trust and honor have been conferred on me, and I think the sense and spirit of our institutions will soon settle all such parrow bigotry as this brought forward now. It is too late in the day for one to endeavor to force his prejudices on a community."

Ex-Judge Abram J. Dittenhoefer said: "I have been to Manhattan Beach, and enjoyed it. I have seen Jews there frequently, but I never saw any of them offend by their conduct. I think this is a very foolish affair altogether. For my own part, I attach no importance to it whatever, and only regret it as an American. As far as the Jews are concerned, the average of good and bad is as evenly balanced in them as in other races. They are no better, no worse. The average estimate of the cultivation, intelligence and refinement of the Jews of New York is as high as that of any faith. It is a mistake to state that this is meant as a crusade against a race. Nothing of the kind. It is an attempt to revive the intolerance of the Spanish Inquisition against a faith. In this country of equal laws, the corner-stone of which is absolute equality, such prejudice could only spring from narrowmindedness, bigotry or ignorance. The Jews, individually and collectively, regard the attack as unworthy their attention."

Mr. Oscar J. Strauss said: "I believe I am expressing the universal opinion of those who have read Mr. Corbin's statement, by saying that the Jews do not regard themselves as put upon the defensive."

Mr. Edward Lauterbach said: "England, France, Germany, and even Russia are protesting in Europe against the treatment of the Jews by the savages in Roumelia, and here we are to-day with such an issue before us. Its source is ignorance, and nothing else. If that man has the courage of his opinions, and he pretends that he has, I will go down to his hotel, ask for a room, tell him I am a Jew, and if he refuse it to me, I will prosecute him to the full extent of the law. There is the statute, chapter 114 of the United

States, Laws of 1875. Let us see whether he is equal to that, or as able for it as he is to talk. I was going to Manhattan Beach with my family to-morrow, but now of course I won't. My wife, I suppose, is still eligible to reception, as she is not a Jew; but my children"—and the eyes of the lawyer filled as he half turned his head aside—"well, they will have to live down this prejudice or live through it, as we do. Ask the great merchants of this metropolis, and they will tell you, as I do, that of the 2,500,000 of Jews in America, there is no fairer dealing, more prompt paying or honest traders than they are in the same number."

Mr. Adolph L. Sanger, the first Vice-President of the Union of Hebrew Congregations, and as such a representative man among his co-religionists, when interviewed in regard to Mr. Corbin's statements, said: "Talk is cheap, but let Mr. Corbin or any of his associates commit an overt act—that is to say, prove by deeds what he says—and I dare him and defy him to turn a single Hebrew out of his premises or his grounds simply because he is a Hebrew. This is a country of law, as Mr. Corbin will find out if he attempts to enforce his ideas. The first attempt he makes to turn one of our co-religionists away from his public place he will not only be arrested, but imprisoned, as the law directs. He forgets, probably, that there is such an instrument in force as the Civil Rights bill; and there will be no energy lacking, there will be no delay in acquainting him with the provisions of that law. He may prate about the capitalists who are backing him in his Coney Island enterprise, but I can assure you that, should he commit an overt act, at least \$1,000,000 can be raised, and that, too, in less than twenty-four hours, to convince Mr. Corbin that the Jews mean to vindicate their rights. There will also be any number of prominent and capable lawyers who will at once take hold of the case, manage and prosecute it to the court of highest resort without requiring any fees. The funds will be expended legitimately to secure prompt and energetic action on the part of all those whose attendance and time may be required to bring this great test case to a speedy determination. What actually will be done depends more upon Mr. Corbin now than upon ourselves. We are ready, and hundreds with us, to bring this matter to a proper focus."

The Jewish Pronunciamento.

The following is the official language of the conclusions arrived at, at an informal conference held at the office of Mr. Myer S. Isaacs, President of the Board of Delegates on Civil and Religious Rights (Union of American Hebrew Congregations):

“We feel that public opinion emphatically condemns the recent action of the Manhattan Beach Company, through its president, in declaring the Hebrews of New York unworthy of the enjoyment of equal privileges with others.

We insist that caterers for the public amusement or convenience should refrain from such odious discrimination against any class of residents, whatever their nationality or religious convictions. New York city, the commercial center of the United States, is itself affronted by such a contemptible manifestation of bigotry and prejudice, affecting a body of residents among the foremost in all that implies respectability and honorable aspirations.

We recommend our co-religionists, while they naturally, in common with other decent citizens, will withhold their countenance from the company whose president has wantonly assailed the Hebrew name, to abstain from public demonstrations, which would simply elevate into undue importance this vulgar and brutal attack. It is beneath our dignity to take any further notice of so despicable an assailant. We may safely leave our defense to the intelligent and advanced public sentiment of our fellow-citizens, irrespective of creed or race.”

The Poor Jews on the Corbin Crusade.

A reporter of the *Herald* wandered among the haunts of the poorer class of Jews in Chatham street, and Sixth and Eighth avenues.

One Jew said:—“We shall soon have done forever with this sort of thing. There are in this country about two millions and a half of Jews. Most of these are engaged in commerce, and at least one-fourth have accumulated riches. Now, money brings quiet ways and time for thinking, and those Jews who have the means have been set to thinking by what has just happened. They say to themselves, Shall we go on and leave as a legacy to our

children the same old hate and persecution that was in operation in the darkest ages of the world? We are attached to our homes; we have made them in America, and now we shall defend them with all our means and power. Education, intelligence and eloquence are not wanting among us, and the time has come to make the most of them."

"I am not disposed to favor a mass meeting in front of the Manhattan Beach Hotel, as others do," said an old Jew on Eighth avenue, "but I am in favor of a monster meeting in another place. I am nearly eighty years of age, and many indignities have passed over my head since the gaberdine first crossed my shoulders, but my blood was never so stirred as it was yesterday when the *Herald* was read to me. Our people are much incensed, and so they tell me, are all the people of this great land, but we must be calm and deliberate now, for a crisis in our lives has arrived. I am poor, because my days have been devoted to teaching, but many whose minds I have prepared for the battle of the world have amassed fortunes, and they assure me the sensibilities of the most unfortunate shall be respected. This is full promise and much pleasure to an isolated man, and it proves the Jews are, like the age, progressive."

What Coney Island thinks of the Corbin Manifesto.

Major Eastman of Cable's is opposed to Mr. Corbin's stand in the matter. Captain Edward Van Wart, of the steamboat *Rosedale*, is also opposed to it; Mr. Vanderveer, jr., on the contrary, favors Mr. Corbin's stand. Colonel Abbott, connected with the Coney Island Railroads, is opposed to any and all class or race discriminations. Colonel Breslin, of the Hotel Brighton, favors the Jews, and caters for their custom, as he does for that of all other races and classes; and Paul Bauer is reported as having said that he regarded the Corbin manifesto merely as "an advertising dodge."

Hotel Proprietors on the Corbin Manifesto.

The majority of hotel men are opposed to Mr. Corbin's stand, but there are a few who emphatically sustain his action, as is shown by the following extract from the *Herald* of July 26th.

“The proprietor of the Brunswick was out of town when the *Herald* correspondent called, but his manager expressed himself somewhat positively on the question. He said the Jewish people were very offensive as guests. He would be glad to have them kept away from the Brunswick. They paid their bills very promptly, he admitted, but people of a refined nature objected to their society. He was sure that the Manhattan Hotel proprietors were justified in their course.”

Hotel proprietors in Buffalo, Albany, Newark, New Orleans and elsewhere condemn Mr. Corbin's course, but the Baltimore hotel proprietors generally indorse it.

The majority of New York hotel keepers are opposed to class or race distinctions of any sort. Mr. Briggs, of the Clarendon, however, sympathises with Mr. Corbin's views. The hotel proprietors of Long Branch are in favor of entertaining all respectable guests alike. Mr. Warren Leland, jr., manager of the Ocean Hotel, is extremely liberal in his views in this respect.

On Tuesday, July 22d, a *Herald* reporter called upon Judge Hilton (who had previously distinguished himself by his stand against the Jews last summer), and finding him in his rooms at the Grand Union Hotel, Saratoga, proceeded to “interview” him, on the Corbin Manifesto. The report of this interview appeared in the *Herald* of Wednesday, July 23d, in the following form :

Judge Hilton on Austin Corbin.

I found Judge Hilton sitting at a large desk covered with business papers, and looking very unlike a man taking his summer leisure. After some pleasant preliminary remarks I inquired of the judge what he thought of the Coney Island trouble between Mr. Corbin and the Jews. He smiled significantly, and remarked that he did not see how they could do anything else than as Mr. Corbin had done. He had always understood Mr. Corbin to be a fair-minded, clear-headed business man.

“Has the stand which you took here on this same question injured you or your hotel, Judge Hilton?”

To this he replied emphatically, “The hotel would not have been worth having now but for that very stand. Here was a large property, costing over a million dollars, and I would not stand by and see it go to the dogs.”

“How has the patronage of the hotel been since the Seligman trouble, Judge Hilton?”

“The patronage has been decidedly better than before. We have had a better class of people, as any one can see who stops here. The disposition of our present guests is to make everything pleasant and agreeable to each other. There is a quieter and more agreeable atmosphere, more courtesy and good feeling among the guests generally than there was before.”

“Has it hurt the hotel financially?”

“No, sir. It was purely a business transaction. I had no disposition to ostracise anybody. On the contrary, I was forced into the position, and events have proved that the act was wise. There are very many nice people among the Jews, who deprecate all this trouble, but I could not accept them as a class, and I had to do one thing or the other. It is a curious fact that I have never yet received a word of disapproval personally from those who are not Jews on account of my action on this question. The patronage of the hotel has improved. We had a good season last year, and this summer we had about one-third more guests, on an average, than last year. In short, it has been a success financially, and socially it has been a still greater success. The effect on the hotel has been beneficial in every way, and I have, as a matter of course, no reason to regret my action.”

The Politicians,

of course, condemn Mr. Corbin's action. They cater to the Jewish vote, and cannot afford to indorse race or class intolerance. Recorder Hackett is said to be decidedly anti-Corbin, as is also Cyrus W. Field. Sheridan Shook has rendered himself prominent by his marked disapprobation of Mr. Corbin's views.

The Press on the Corbin Order.

[From the *New York Tribune*, July 24.]

The great race problem which is now exercising hotel keepers and others can be safely left to public opinion, which will find means of giving itself an authoritative expression at last, so that nobody's inalienable rights will be seriously imperilled. But the current discussion is not without general interest, especially as the

unrestrained deliverances of some talkative proprietors of "resorts" furnish instructive revelations of the mode of thought and feeling in regard to their so-called guests. What does a hotel keeper mean when he speaks with disparagement or disdain of a man who "doesn't spend any money"? His hotel has a fixed tariff of prices, and there is a prevalent impression that it is fixed sufficiently high. If the alleged guest consumes a steak, he pays his dollar for it. If he rents a lodging place, he pays the schedule rate in cash. He enjoys no accommodation or attention for which he doesn't "spend money"—as much money as he is asked—and as much, at least, as the service he receives is worth. He might spend more. He might drink wines of more costly vintage and gush out extravagantly through all the list of "extras." Many a guest does so—imagines, indeed, that he must do so if he would pass for a fine gentleman—and thereby lifts the "resort" man into an ecstasy of bliss.

[From the New York *Commercial Advertiser*, July 23.]

The sudden and gratuitous attack made upon the Jews by Mr. Austin Corbin has raised a storm, but a great deal too much has been made of it. Mr. Corbin chose to go out of his way to abuse a large class of people who are no better and no worse than any other class or race, and by so doing he has made a spectacle of himself. If he should try to exclude Jews from his hotel, he could not succeed any better than if he had made war upon the Irish, the German, the Scot, or any other people who might have happened to arouse his spleen or touch his prejudices.

[From the New York *Evening Post*, July 23.]

If we may exclude a class of persons from one public place or class grounds, we may exclude them from another public place; we may exclude them from all public places; we may exclude them from the United States. We do not suppose that Mr. Corbin, who, with or without the consent of his fellow-managers, has just fulminated a decree against the Jews, intended or desired to begin a movement which would drive all our Hebrew citizens out of the country. But if Mr. Corbin had a little more of the logical faculty than he seems to possess, he would see that his exclusive policy, pushed to its legitimate conclusion, will crowd the Jew out of every inn in the land, out of every railroad car, out of every theater, out of every open and public business, for the same reason

that he is crowded out of Manhattan Beach Hotel, and will at last crowd him off the beach of the whole country into the sea. Is Mr. Corbin ready for that? Certainly, public opinion is not ready.

[From the New York *Evening Mail*, July 23.]

The experience of two years since proved that it was easy to get up an explosion on the subject of conceding or denying to our Hebrew fellow-citizens the freedom of our best hotels. All that was needed was to have some prominent hotel proprietor, with decided views, denounce this class as unworthy of the privileges of first-class hotels. Mr. Corbin was the man for that amiable and enterprising design. The hotel which he controls receives thousands of all classes of New Yorkers daily, although its regular patrons are somewhat exclusive. While most watering places are the resort of a comparatively small and select portion of our people, Coney Island is simply New York moved down to the sea. Men, women and children of all sorts, races and conditions, mingle in the moving crowds as they would on Broadway, in perfect good order, with entire good nature, and with no feeling of contamination from contact with "the vulgar herd"—to use a common and snobbish phrase. When, therefore, the man who controls one of the main avenues for the outlet of New Yorkers to their favorite beach and the most noted of the great hotels at that place, comes out and raises what is known as "the Jewish question" in language of the plainest sort, it is inevitable that the revival of that question should develop extraordinary interest, excitement and heat. Perhaps, after it is all over, the Jewish race, as such, will gain in recognition of its great and historic qualities, while those whose manners and habits have brought odium on a people whose representatives are among the most honored and powerful of our time, may be driven by "the bright sunlight of publicity" into more retired places for their manifestations, and held in check by the better classes of their own people.

[From the Philadelphia (Pa.) *Ledger*, July 25.]

When the ordinary vulgarian obtrudes himself in offensive display, or the every-day ruffian disturbs the peace of a pleasure party, or the grasping and aggressive man or woman insists on better places and in having more for their money than other people get, no one stops to ask whether the offender is Baptist, Methodist, Episcopalian or Catholic. He, she and they are set down simply

as coarse, vulgar, ruffianly and offensive people, without any thought of their national origin or denominational surroundings. Much less thought would there be of denouncing or ostracising the entire national bodies or ecclesiastical communities to which they are thought to belong. This would be accounted in the highest degree unchristian and unjust. Why, then, apply such rule to the Jewish people because of the offending behavior of a few who claim to be of that race or religion, but who are no more true Israelites than the others are true Christians.

The Hebrew Pastors on the Anti-Hebrew Manifesto.

On Saturday, July 26, several prominent Hebrew Rabbis took occasion to allude to the "Corbin crusade," as it is called.

At the Hebrew Orphan Asylum, Rev. D. Baar delivered an address, which concluded as follows:—

"My children, whatever may have induced our enemies to form against us such an array of evil insinuations, whether this affront was intended as a sign-board or advertisement to attract the 'upper ten thousand,' I cannot tell, but let us repel this unwarranted attack with dignity and calmness of mind. 'The Lord will fight for you, but ye shall hold your peace.' The enemies of Israel have been all thrown into the lumber-room of history, and there is still space enough in this room to admit several more of this class. Therefore, let us cautiously avoid intruding our persons upon any one, and refrain from visiting places of recreation which are uncongenial to the progressive standard of our social ideals. If we need outside relaxations let us rather prefer to live in a hut which is brightened up by the gleams of humanity than go to sea shores, magnificent hotels and excellent orchestras which are upheld and maintained by the dead capital of bigotry and fanaticism.

"One of the sweetest remembrances of my earlier life consists in the fact that I was appointed abroad teacher in an institution, which, through the munificence of a Jewish donor, gratuitously boarded and educated Jewish and Christian children. Both these sections received their religious education by teachers of their own creed. When some of my former pupils from this institution, who, by-the-by, in this country, as well as also in this city, have acquired for themselves lucrative positions, will hear from this Manhattan Beach crusade, I am sure every one of them will bless with me the mem-

ory of the Jew, Israel Jacobsohn, who in the year 1801 founded in Seesen, near Brunswick, an institution for the education of poor Jewish and Christian children.

“My children, every nation has its peculiarities, and I will not deny that some traits in our character might be improved a little by ‘fine reserve and noble reticence.’ But have other nations no faults? Do we not find even among the so-called higher class of American society young men who chew tobacco, put their feet on chairs and tables, and use conversational terms and expressions which belong to the exclusive department of ‘slang?’ We have ‘to bear and forbear’ in life, and in doing so we can mutually correct each other’s failings, gain each other’s esteem and good will, and thus succeed in aiding to bring about the time in which the differences of creed will not any longer disturb the cordial relationship between man and man, and in which the banner of humanity will float from its lofty heights and will unite through its harmonizing influences all mankind into one bond of amicable brotherhood. Amen.”

Rev. Dr. Wise delivered a special address on the subject in the Rodsph Sholor Synagogue.

The Rev. Emanuel Rozenwig vehemently accused Corbin of bigotry and intolerance; and the Rev. Henry S. Jacobs, of the Thirty-fourth Street Synagogue, expressed himself strongly.

The Rabbi A. Wormser preached on “Israel’s Wrongs,” at the Sheareth Israel Synagogue, No. 98 Avenue C. The synagogue was crowded, in anticipation of a reference to the Corbin anti-Jew question, and nearly every member of the congregation talked of the matter in whispers. Previous to the sermon a young lad, thirteen years of age, was confirmed in the Jewish faith. At the conclusion of the service of confirmation the rabbi placed his hand on the boy’s head and said in an earnest, but tremulous voice, “My son, never forget that you are a Jew. No matter what may come or go, be steadfast, and do not deny your race or faith, and the God of Israel will uphold you. The clouds are darkening over the heads of your people, but let your face shine as a gem to the glory of the Church’s splendor.” The sermon lasted half an hour and was devoted entirely to the consideration of the action of Austin Corbin, in interdicting the Hebrews from Manhattan Beach. “I am grieved,” said he, “that in the nineteenth century an American citizen should insult the Jews as Mr. Corbin has done. If any Jews have done anything

wrong, as Mr. Corbin says they have, he should have condemned the offenders by name and not wantonly insulted a whole nation. Is this the age of intelligence and progression, or is the world going back to the barbaric eras again? There is but one God, and, under His providence, a man is a man, no matter what his nationality or condition of life. This is the first land in which our race has had religious liberty.

"Its laws protect us all, no matter what others may do, but it has not the power to protect us from insult. Each one should believe according to his convictions and strive to do right. I hope that the war of religions and races will end in peace. Mr. Corbin is in the wrong, and should see his error. Therefore, you should not be ashamed of Israel, or deny your religion. I am told that Jews are deserting their church and are ashamed of it. This is wrong, as we ought to be proud and happy instead. All I have to say as to your action in the matter is, act like Jews and act like men. If you do so, you will gain the respect of all people."

The Rev. Dr. E. M. Myers, of the congregation Beth Israel, in Boerum street, Brooklyn, expressed himself in a caustic manner. The whole matter was to him like a soap bubble, creating *furor* for a short time and then bursting in thin air. This tirade against the Jews was nothing but an advertising scheme gotten up by Mr. Corbin for the purpose of making money.

"Mr. Corbin's feat amounts to nothing. Dogs that bark seldom bite; and with all Mr. Corbin's prejudices and dislikes it remains to be seen whether he will give them practical effect. I claim," said the rabbi, "to have as much self-respect as any man; but if I wished to visit the beach I would not be deterred from so doing because an ignorant imbecile endeavored to prevent it. I think any such self-imposition unwise, and wherever such prejudices exist I would rather that my co-religionists should pursue the even tenor of their way and live down such insults. Mr. Corbin complains that the Jews want too much for their money. Might not the tables be turned, and the retort be made that the charges of the Manhattan Hotel are exorbitant?"

The Christian Pulpit on the Jews.

The Rev. W. F. Hatfield, a leading Methodist and divine, has expressed himself against all class distinctions.

The Rev. A. H. Moment, a prominent Baptist clergyman, said he regarded Mr. Corbin's course as "a grave mistake."

The Provincial of the Jesuit Order in North America, Very Rev. Theophilus Charaux, considers the matter as having two sides, each very weighty, his own opinion being as yet undecided.

Rev. Henry Ward Beecher counsels moderation and liberality of thought, and is opposed to any class distinctions as such.

Rev. R. S. McArthur, in a sermon preached on Sunday, July 27, at the 23d street Calvary Church, New York, remarked: "Paul had to rebuke the Jews for their intolerance to the Gentiles, and now we have to rebuke the Gentiles for their intolerance to the Jews."

The reverend speaker continued as follows :

The citizens of the world have come to America by national invitation, and they have come to stay. The Chinamen have come, and they and other races must be let alone, so long as they obey the laws of the land. The speaker said he would not confine his remarks to any one race or creed. Chinamen should have all the rights that are accorded to the representatives of any nation. We sent missionaries at great expense to China, but now that the Chinese are coming to our missionaries the unconverted hoodlum proposes to drive them back.

Hostility to the emigrant is treason to the flag and to the spirit of the constitution. The most ignorant population of the slums is most hostile to the Chinaman. Turning back to his original text the speaker said the Jew is anathematized and insulted, and yet he is one of the most distinguished and respectable of foreigners. We find him in the busy marts of trade, in law, art, science, and literature, and but seldom in jails, courts or institutions for the vicious. He is seldom a lawbreaker or a criminal. A man is a man, no matter what his race or blood may be—be it that of Jew or Gentile. No man is a christian who has not the spirit of God in his heart. How would the Irish, Italians or Scotch stand if they were to be judged by the worst of their classes? No sect or nationality should be excluded from a watering place where gentlemen congregate because of their race, so long as they conduct themselves with common propriety. Paul humbles human pride when he says, "Of one blood was man created." In Genesis we read that the Lord created man in His own image—not a black man, a red man nor a white man, but a human being—a man.

Christ himself was a Jew and Gentile—a universal man, containing the best and most exalted blood of the earth. The hope of this lost world is in the prevalence of the spirit of Christ. Those who call themselves christians and persecute Jews dishonor their name, and they are not christians. Christ holds the mastery of the world by love. Away with bigotry and hate! Let us give to others the rights we claim for ourselves. Then shall the land be Emanuel's land. We shall be neither Jew nor Gentile, but we shall be Christ Jesus.

Rev. Dr. Justin D. Fulton, the famous Baptist divine of Brooklyn, in his Sunday sermon, spoke as follows: "The persecution of the Jews will not be a paying investment. The hotel proprietor may desire to cater to men who, apart from their families, drink and revel, and may treat with disdain the men who are temperate, and who go with their families for recreation, and refuse to spend great sums in drink and linger long with their families; but, in the end, they will be blessed who recognize in the Jews the descendants of Abraham and the heirs to promises yet unfulfilled and to be redeemed. If the United States holds the place in prophecy which many believe, if there is significance in this movement toward agricultural employment, then the time may be near at hand when the vail shall be lifted from their eyes, when they shall see in Christ their Saviour, and shall enter into possession of an inheritance provided for them, when they shall obtain rule, prominence and power. The Jews deserve praise for their temperance, their frugality, their desire to have their families share with them in their recreations and enjoyments. Let boorishness be put down and nastiness be excluded, but let the persecuting spirit of race or religion disappear forever. The man or the set of men who would persecute the Hebrews would persecute any other nationality in the country who stood in the way of their business prosperity. There are just as mean men among Yankees as among Jews, and who are as keen in a bargain and as stingy at a watering place. As christian Americans we have no pre-eminence over the Hebrew, only as we excel them in all that is beautiful in piety, Godlike in charity, noble in patriotism, and world-wide in philanthropy. It is character that makes the man, whether Jew or Gentile, bond or free, white or black, Protestant or Catholic or Hebrew. As God is the center of the universe and Christ the center of the Church, so

man is the center of the nation, no matter whence he comes, what his nationality or what his form of religious belief."

From an eloquent sermon on the subject of the Corbin manifesto, delivered by the Rev. Alfred H. Moment, at the Spring street Presbyterian church, on Sunday, July 27, we make the following extract as illustrative of the tenor of the discourse:

"The true nature of this Corbin manifesto was that it was aimed at the rights of a very large class of American citizens. As soon as the rights of men were taken away they were passed into bondage, and the spirit of Christianity was opposed to that. It was an attack made upon a law-abiding people. The Jews have always been a law-abiding people. There had never been a people on the face of the earth that have been so loyal to the laws of the country in which they live. In America and Europe there were 9,000,000 of Jews to-day. Three centuries before Christ they numbered only five and a half millions. In about three hundred years after Christ there were about seven millions, and at the present time these people had not deteriorated as to numbers—now numbering in Europe and America over nine millions. Of that nine millions, two millions were very wealthy, and there were five hundred and sixty-two thousand five hundred that exercised an immediate control over the money markets of the world. Fifteen hundred Jews stand among the wealthiest people of this republic, and wealth is the pledge of power. There are no paupers among the Jews; their widows and orphans support themselves. There are no beggars among the Jews of this city; fewer murderers, fewer fallen women than among any other people. These were facts that were very much in their favor. It showed that they are a people who not only have rights, but a capacity for exercising those rights. In America we live in hotels, in parks, in public gardens; these are places that are open to the public, without any restriction. Our institutions are established on the principle of non-exclusiveness to race, color or nationality. Therefore, this was a crowning outrage, and a violation of principles that Americans dearly cherished. Public opinion had, however, settled this question. That had decided that this action was antagonistic to the people's rights.

"The declaration of Mr. Corbin had been weighed in the balance of public sentiment, and he, like Belshazzar, had been found wanting. The voice of the people in this case was the voice of God.

Mr. Corbin, intoxicated by success, had made a fatal mistake. The success of this little watering place had caused him to take a wrong stand, the effect of which will be to bring the indignation of the people upon his head, for he has attempted to lessen the rights of two millions and a half of people.

“Mr. Corbin says that the Jews have manners different to other people. I don't think that is the reason,” said Mr. Moment. “As my text says, ‘It is not for the king's profit to suffer these people.’ One peculiarity of the Jews is that they are something like the Americans—they have a good deal of economy, and, like their old father Jacob, they know how to make money. They are a people who are industrious. They are a keen, far-seeing people, and, like a good many Gentiles, they don't destroy a good bargain by too much honesty. But if they make money they know how to keep it. They are not a people to spend \$4 or \$5 when they, by taking a little basket, need only spend a few dimes. If there had been no Jew baskets there would have been more money spent at Manhattan Beach, and Mr. Corbin would not have issued his order against the Jews. That is the real reason for Mr. Corbin's manifesto. ‘It is not for the king's profit to suffer these people.’”

Mr. Moment concluded by advising both Gentiles and Jews to stand on their rights, but to avoid all excitement and attempt no demonstration, and especially hold no indignation meetings. All that was necessary without direction had been done by the newspapers.

In one of the sermons delivered on this subject, the clergyman took the ground that in the Hilton and Corbin imbroglios the Hebrews have simply been punished for their own previous intolerance.

“The war of races continues,” said the reverend orator, “and in that war the Jews have taken no little part. They were the bitter enemies of the people whom they found in the Promised Land, and slew them on the right hand and on the left. Of all people known in ecclesiastical history their religious hatred has been most intense. They slew their prophets, they martyred the apostles and put to death the Son of God. Yet in this better day in the history of the world, prejudice against race and religion should cease. Let the dead past bury its dead. Through nineteen centuries the Hebrews have bitterly suffered from the spirit which they manifested in the days of Christ and His apostles.

They have been proscribed and persecuted by thousands. Seven times they have been banished from France. They were exiled from Spain and England, and their persecutions in Italy, Germany and Russia are beyond belief. Yet, like their ancient olive, they still survive. With a few rare exceptions they enjoy political and religious liberty in the great nations of Europe, but America has been to them their promised land. Here they have prospered as in no other country, and are noted for their wealth, their intelligence and their charity. It is true, they are a distinct people and have given no special manifestations of their patriotism. Yet they have their political, commercial and social rights, in which they are to be protected."

An Infidel on the Jews.

Finally, in the papers of Sunday, July 27, appeared the following letter from the famous "freethinker," "Bob" Ingersoll, addressed to a Hebrew friend:

1417 G STREET, WASHINGTON, July 26, 1879.

HON. J. J. NOAH:

MY DEAR FRIEND—As a matter of course, I am utterly opposed to the oppression of any class, and regard the action of the proprietors of the Manhattan Beach Hotel in reference to the Jews as bigoted, mean and disgraceful. Such action belongs to the Dark Ages. The persecution of the Jews should bring a blush to every christian cheek. Nothing is more infamous than the oppression of a class. Each man has the right to be judged upon his own merits. To oppress him or to hold him in contempt on account of religion, race or color is a crime.

Every man should be treated justly and kindly, not because he is or is not a Jew or a Gentile, but because he is a human being, and as such capable of joy and pain. If at any hotel a man fails to act in a decent and becoming manner let him be put out, not on account of the nation to which he belongs, but on account of his behavior. Any other course is unjust and cruel.

It will not do for the keepers of public houses to brand an entire race as unfit to associate with them.

Some of the leading men of the world are Jews. These wonderful people, although dispersed, despised, and for many ages persecuted in all countries where people loved their enemies and

returned good for evil, have contributed to every science and enriched every art. He who has heard the music of Mendelssohn and Meyerbeer, who has studied the grand philosophy of Spinoza, and has seen upon the stage Rachel, mistress of passion, will hardly unite in the condemnation of the race to which these prodigies belonged.

Neither should it be forgotten that the Jews furnished their persecutors with a religion, and that they are the only people, according to the dogmas of our day, with whom the Almighty ever deigned to have any intercourse whatever.

When we remember that God selected a Jewess for his mother, passing by the women of India, Egypt, Athens and Rome, as well as the grandmothers of Mr. Corbin, it is hardly in good taste for the worshippers of that same God to hold the Jews in scorn.

We should also remember that the Jews were the only people inspired. All the "sacred" writers—all the "prophets" were of this race, and while christians almost worship Abraham, notwithstanding the affair of Hagar, and his willingness to murder his own son; and while they hold in almost infinite respect David, the murderer, and Solomon, the Mormon, it certainly is not perfectly consistent to denounce men and women of the same race who have committed no crime.

The Christians have always been guilty of this inconsistency with regard to the Jews—they have worshiped the dead and persecuted the living. I think it would be much better to let the dead take care of themselves, while we respect and maintain the rights of the living.

I cannot forget that during the Revolution the Jews prayed in their synagogues for the success of the colonies. I cannot forget that during our civil war thousands of them fought for the preservation of the Union, many of them rising from the ranks to the most important commands. Neither can I forget that many of the Jews are to-day among the foremost advocates of intellectual liberty; that they have outgrown the prejudices of race and creed, and believe in the universal brotherhood of man. And in this connection it may not be out of place to speak of your father. He was a man who adorned every position he held, and who, as lawyer, judge, essayist, and philanthropist was an honor to his race and to my country.

It will not do in this, the second century of the United States, to insult a gentleman because of his nation.

We are, at last, a great, rich and prosperous people. Greatness should be great. Wealth should be generous, and prosperity should at least beget good manners.

Every American should resent every insult to humanity, for while the rights of the lowest are trampled upon, the liberties of the highest are not safe.

While for the ancient myths and fables of your people I have not the respect entertained by Christians, I still hold the rights of Jews to be as sacred as my own. Yours respectfully,

R. G. INGERSOLL.

The Voice of the People.

The people in general have taken a great interest in the Manhattan Beach and Jews' imbroglio, and about one hundred and fifty letters have been addressed on the subject to the editors of the various New York journals. Of these the *Herald* comes in for the lion's share.

Following is the substance of several specimen letters which have been written to the *Herald* on the subject:

An admonition from "An Israelite" is to the effect that Judge Hilton and the Corbins will some day or other regret that they have aroused an undying feeling of hatred and revenge on the part of a people that never yet has been injured without being avenged in some form or other.

Another correspondent writes: "With such men as Montefiore, Crémieux, Goldsmith, Rothschild, Beaconsfield, Nathan Bennett, and many others too numerous to mention, to our credit, we can well afford to laugh at those who wish to stop our progress."

"A Daughter of Israel" insists that it is a case of "sour grapes" with Mr. Corbin, as she and a great many of her friends have never yet visited Manhattan Beach, for the reason that they (as Jews) do not wish to associate with some of the people who go there. This correspondent would like to know if Mr. Corbin will be able to distinguish Jews from Gentiles.

"A Christian" protests against the proscription of the Jews, and says if Mr. Corbin has cause to complain in single instances let him specify them, but not proscribe a whole race of people of which the American nation has shown itself to be proud.

"A Jew," who says he has been in the habit of visiting Man-

hattan Beach as often as three or four times a week for the last two years, spending there hundreds if not thousands of dollars, declares that he will never again go near the place, and that he will use all efforts to induce his friends to do likewise.

After scathingly criticising Mr. Corbin's language, "A Jewish Widow" says:—"Loud manners in public should be condemned. The wide circulation of the *Herald* renders it a fit means of culture in that direction. The Jew is far better than he appears to be, and I hope the Christian in comparison with him will not suffer. One definition of true politeness is kindness kindly returned. Let us do our part and see if the Jews will not return it."

"A Man" says the Jews are too cowardly and inoffensive in the face of insult to resent ill-treatment, and that this is the cause of their tribulations.

"One who is not a Jew" asks Judge Hilton if the vacation of the "white elephant" on the corner of Chambers street and Broadway is an indication of an "increase of patronage." Before he made his assault on the Jews he had several mills running; now he has but one in operation, at Utica, and the correspondent adds that he wants the Judge to publish a statement showing the actual increase or decrease in his business.

"Romanania" is at loss to understand Mr. Corbin's motive in excluding the Jews. "Possibly," says he, "President Corbin has only just learned that the Jews crucified the Saviour."

"S. B." thinks Mr. Corbin likes his "one white Jew" because he has made thousands of dollars out of him.

"A Jewess" agrees with Mr. Corbin that "the best people" do not patronize Manhattan Beach, and she hopes that the Jews will continue to go elsewhere.

"T." says the Jews would not be perplexed at "these hostile demonstrations" if they properly understood their own Scriptures and accepted the glorious destiny and restoration promised by the Lord of Abraham.

"An American born Jew" says that in one year hence Manhattan Beach will be a lonely, deserted waste.

A. Blumenstiel writes from Saratoga that any scurrilous attack made on the Hebrews by persons who have nothing to boast of but their money can never rise to the dignity of an actual effort. If Mr. Corbin will drive away bad women he will do the public some service.

"An American Christian" is acquainted with large numbers of rich and poor Jews, and he has largely dealt with them in business, and he knows they are an honorable class of citizens.

John H. Jacobson will be one to subscribe to a fund for sending poor Jewish children to Manhattan Beach, and he would like to test the matter and see if Mr. Corbin's railroad would refuse them passage. He hopes the Jews of New York will take this enterprise in hand and push it through.

"F. H." thinks that educated American citizens of foreign birth should speak English when among Americans in public places, and that they should be ashamed to speak any other tongue. Often a foreign language is used as a cloak to cover insults to Americans who sit near by, and to conceal remarks which would not be uttered in English.

"A. L." of Brooklyn, advises Mr. Corbin to keep cool, and consult a physician for any malady from which he may be suffering.

"L. J. W." of Brooklyn, asks if any Jew was recognized among those who participated in the riot at Rockaway on last Sunday.

G. L. Rorbett, a "Christian," says it is a shame and a disgrace to brand a race because some of its members are poor and of an opposite faith.

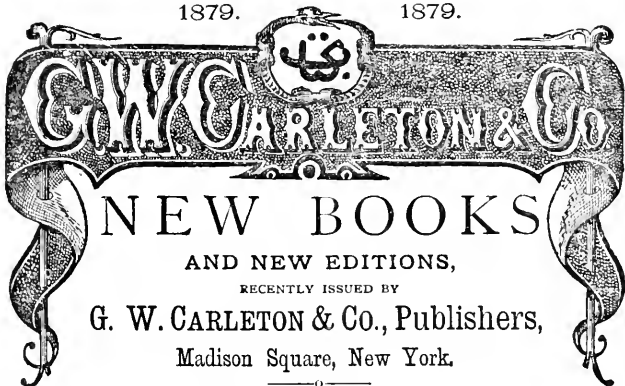
"Toleration" admits that some of his race are boisterous and objectionable at times, but there are those not Jews who are equally bad. He would have all Jews so gentle and agreeable in their manners in public that the contrast would condemn the ill behavior of the noisy Gentiles.

"A true American" says we are indebted to the Jews for much that is great and good. He has worked for Americans, Englishmen, Scotchmen and Irishmen, and none treated him better than the Jews.

Meanwhile Mr. Austin Corbin, who has raised this storm, holds his peace and bides his time, still confident that in the end Manhattan Beach will be the gainer by his controversy with the Jews.

1879.

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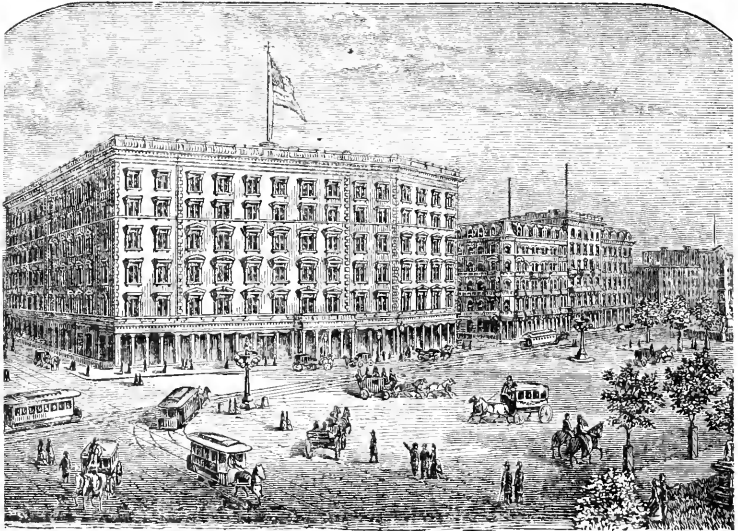


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